There was Once the Ilenian Monks in Buddhist Traditions

By Shomit Sirohi

Part I – Why all of this is finally a Long Sentence in to be Read in Criss-Crossing poems to references in Surrealism – what about that magical realism being in fact a form of criss-crossing the poems – where she was Angelina and she was Mariova and I was with Lisa and all of this was our periods of life spent in a poem called juxtaposition

Cut across in juxtaposition then,

The meaning, the process – a montage,

Avant-gardeisme.

Something like thesis anti-thesis and synthesis then

To produce that work.

I. Oscar Fate in Mexico, and Tadana in Thailand – Conversations between Friends and Enemies, - what was the part played by the Critics – afterall – what is Belano's point to Ilaan, why are they walking around like Nomads, who are with Lima – that simple point Borges was making – that in fact there is a number of plots in the main arc of Delicate Sound of 1971

In fact there is a process of Tadana who is working among the people, in Mexico as a joke on the peasant jacqueries of its long history – he is busy holding papers in his bag and suitcase and walking around Santa Teresa and even making fun of Oscar Fate from Brazil and even processes of the whole meaning of history being a detective who is busy smoking, the true heroe who is now in Chile which means he has won.

I. Overdetermined stage directed mess

I am then in a room,

She is in a room,

We are in the lesser clothes section of life,

And all in fact in happiness,

We felt the night,

It was inspiring,

I was a jazz poet,

I lived that life,

I was with her,

In Rockland, where you are

Madder than I am,

I thank you.

I. Lorca, y Garcia Juan, Le Diderazi, et Miernaje, Jimenez, y Prona

Lorca en la calle,

Y Garcia en la Roma,

Le maderaz,

Juanemos,

Juegos,

Palabras,

Y violencia,

La wandera.

II. Iniciones, la casa de Meraz

Meraz es en Arabi,

La veo Lorca,

Y la calles,

La delusional

La loca, Lorca,

Y el sexo,

En bathas,

Con la Profe,

Una figura.

Simple language games then which becomes formalism – which then produces a modal perspective in Nagarjuna and Buddhism in the past – which is still the essence of Buddhism – that it is simple to be a Buddhist, though it is also a history of difficult lives which then is what is called Nirvana being a simple thing – like listening to a woman ‘ya.’

I. Nagarjuna

A number of developing forms in Nagarjuna of prakrit simple Hindi scripture which then becomes a full system of Buddhism and even Buddhist forms of life which then is the modal stance which is simple prarkit ritual life – the forms of developing baths, and even healthcare and meditation, with Buddhist monasteries and forms of travelling which develops the philosophical system as based first on modal stance of the Indian substance – produce a set, after set progress of in fact prakrit life.

II. Buddhist System of Spiritual Philosophy

In a principled substance-mode and attribute of a Indian substance there is also a modal perspective in the Buddhist formalism which is about a mediation into a structure as its modal practice which though is more ascetic – and more creative which then is the Tibetan system – a creative substance-mode and attribute system. It means to be the most creative person, Kripke argues, but also with philosophy. I call this the formal structure of a labouring Nagarjuna Hindi creativity, which becomes the Tibetan spiritual philosophy of Dalai Lama and this becomes in turn the underlabourer for Kripke or Quine and Carnap especially as a modal perspective of logic and strong logician behaviour in fact – like a dialectician is a logician so are Kripke, Quine and Carnap – it a then a logical question which though is actually a spiritual question.

III. Modal Perspective therefore – the modal perspective then applied.

In fact the three labouring, underlabouring and philosophical perspectives then are applied and followed as Satya-Buddhism in fact – the philological exercise of a simple truth in ‘ya’ speaking women which though is Buddhist, in the sense of truth-functions in Wittgenstein as well – a simple language game which then is also a linguistics which goes with Rorty on the linguistic life of Buddhists – simply creative, and then complex and simple utopianism.

I want a lot of script, radio, formats of television, and a background with some projection even Eisenstein would do, with some recent cinema perhaps from Munich.

II. This overlays into the process of theatre being acted.

Overlayed – in Brecht means like a real development of the play Communist novels which are adapted to idealistic poetic experimentalism with Brecht.

It is just a process of acting out stick figures in experimental fashion.

III. I see it as Epic when it is episodes about 9 – 12

Like chapters, in a novel which though is fragmented as well – something like a episode on “People walking in militant interventions, art gallery debates, types of demonstrations, surrealism in cinema, types of acting and detective fiction – worlds in other words of intellectual debates on a crime which is Dario Foist about Accidental Death of a Communist – which is then adapted to Three Penny Opera – average lives, average crimes, average wage, average intellectual – insurrections among them.”

Jimachi is then walking with Tadana is Algiers where he is laughing at the revolution taking place again recently. All of this is the fun of the novel. Now the rest derives as 20 page excercises in old histories which we re-enact today according to Dalai Lama.

II. The House on Fire – Musical Crouching Tiger

In fact Tadana is walking in the metaphysical section of a Buenos Aires house and listening to music and producing a philosophical writing.

He is in fact at one point in one section and at another point in another section, and then walking in the central square of the block B in the roadway and then back home, and all of this is idealistic – that he is dancing in small steps back and forth, which then becomes a number of steps in Buenos Aires where he is crouching and bending and falling in then the next step being staccato developments of in fact his idea of writing on the bed and which then is smoking as well and is in a busy task reading the novel in the sense of crouching tiger traditions in Chinese Shang and Manchu

history of theatre, in fact which is lived by Tibetan monks these days in fact which then is earlier a slave history, which produces a movement of Tadana and Jimichi which then is some man who is from the antiquity in India which is then the process of in the room in Buenos Aires a number of developments of in fact the house being now bluish and Prophetic and even skating rinks could not understand this beauty of music and life.

III. Housing As a Israel Jewish Detective Fiction which develops the Idea of a House in Torah which is then Ilaan walking around in metaphysics

In fact then Ilaan is busy in his library and listening to music which resonates all through the day and then through the night, he is just playing virtual notes to the Tibetans and producing a resonance which then is producing cinematic clips which is their task – a type of love for the tradition of House Torahnic which means Tia and Terani traditions which is just derived from a love for Music and its theatre – which is simply following a step here and step there in dancing again which though is swing, or complex swing with the Greek Bible which he is smart in Belano's view to call it Hebrew today.

IV. Hebrew Bible Reading with These Novels and His Cinema

In fact the Hebrew Bible becomes a reading of Isaac or Abraham and such names which are similar to Ilaan's views on a certain Prophet which then is how it comes into Buddhism finally as the process of interpreting life and exegesis as to be enacted – one movement of the difference and repetition of the New Gospels then is to match it to life which then matches which then is to produce an angle on the work – like this work – its angle now is women who are busy in oracular terms walking up and down and pronouncing cinematic things – and then comes the Hebrew life which is at an angle re-interpreted.

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All of this then was working in a small house in Korean dhaba where I was smoking and talking to women and men collected there along the road and all the philosophers were meeting me in that spot called a 24x7 which then was the meaning of Buddhist renditions of complex go -games on the Bible.

Nagarjuna meant then that he is a person who reads and reflects – all of this is modal perspective – the fact that we are modally in the structure of a Vihara – that we perceive the process of dialectical change – thesis and anti-thesis which becomes a synthesis – all of this is Brumiare – I add.

I. Meeting the Anarchist rabble, poeble and in fact Brumiare – Joining it finally

So in fact the determinate mess of Brumiares developing from 1853 – 57 is then studied by Engels to mean that there is a staff and problems of representation in fact in the sense of philosophical representation of course which is influenced by the process of Brumiares which then are in a lot of these messy brawls over the philosophy of Marx which then produces a contingent twisting story as well framed – imagine the brawl on Marta Hanekar which then is how she was caught in a brawl history which then meant she was – the cause in history being a riot, and its effect on the leader of the riot being her infamy and the health distress being the result.

II. Brumiare and Staff Music – Judging its moments

In fact I judge the moments – in-itself – long process, for-itself within it second half of reading music, philosophy and Hegel and phenomenology of Spirit as in fact the heights of philosopher's health condition which then becomes a set of congealed in-itselfs which produces finally the for-itself – I decided to plot the points this way.

I mean it is veritable fact that a Brumiare is with a cause and effect on philosophers which then is resolved with the Brumiare subsiding – Engels is talking like a gangster 'I think that's it.'

V. Kabbalah which is All the Things to do with a Fruity Branch but here then in Ilena Tai Chi Buddhism – Tadana is busy reflecting on his work – a dictionary of course of Merriam Webster type

In fact under the lamp there is a number of developments of the dictionary which then means at another level how to cross-reference in game patterns called philology perhaps which then is Spanish and such metaphors of in fact a process called he puts out a pencil line on a Buddhist painting he loved – that there is a complex reflection of in fact he is busy acting out the Bible and Kabbalah – it means that one is in one complex synthesis of fused groups and changes to in fact God's negativity then released to spiritual life – which is the best argument and it wins – but is also pushed around and shoved and kicked according to Christian abuse on their irrelevance and then comes the process of Buddhists now Tadana walks with Ilaan into the beach and is stranded.

It means there are many angles to the monumental work I have published in different parts and read in many ways – it is all in one sense history but also Biblical meanings of the present and how I live forever.

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Buddhist monasteries and forms of travelling which develops the philosophical system as based first on modal stance of the Indian substance – produce a set, after set progress of in fact prakrit life.

Ilaan is meeting women on a beach – stranded like a poet – all of this brackets as poems of course. The Ilanichi and Marianateg is then a bunch of poets who do pot and cure their crisis which is then a man Tadana who is practicing metaphysics in his room.

I. A Number of Crimes – In Thailand – Daily Life

In the process of a Thai man who is crouching under his bed, and searching for a small transistor he is then in fact tuning into radio. In fact the man, Tadana is finally a man who is metaphysical in Buddhism. I mean he has met Ilaan finally and talked to his fact of wearing Goa shorts and walking around, dazed and confused but also really certain, objective and brilliant. In fact the tradition of the Batachi, begins with a conversation – some people call this Prophetic. He is busy buying from the bazariya some material. He cooks in the house and even drinks all day, which becomes in the Batachi tradition, a number of medicinal practices.

II. Ways of Metaphysics, Dalai Lama introduces the Batachi

In fact on radio is Dalai Lama and we are in fact on the subject of metaphysics, that Tadana introduces Ilaan to – he is busy smoking and following a Batachi life in some run down hotel, he is busy being brilliant. Dalai Lama argues, to crouch means to follow the crouching tiger and hidden dragon tale which then is forcing its way to a art film these days, but is more like magical realism. Ilaan is busy loading a gun and following a gun shot of a logic – he means it is just cinematic stuff instead – and that is metaphysics – you get that man. Dalai Lama argues, that Ilaan does not understand in fact Buddhism, it is just a way, and just that way – which is this crouching we began with – and that is all I want to say. Cannot reveal.

III. In fact the man is busy in a small tradition of tea and drinking Cannabis

Ilaan is now on Yage, and is following the novels. I stopped off here to have my files out. Wouldn't do to go back among the Indians with files I figured. Bill Gains was in town and he has burned down the Republic of Panama from Las Palmas to David on spiritual drugs. Before Gains, Panama was a p.g. town. You could buy four ounces in any drug store. Now the druggists are balky and the Chamber of Deputies was about to pass a special Gains Law when he threw in the towel and went back to Thai hotel living customs. I was getting off junk and he kept nagging me why was I kidding myself once a junkie always a junkie. I

if I quit junk I would become a sloppy lush or go crazy taking cocaine. One night I got lushed and bought some paregoric and he kept saying over and over, 'I knew you'd come home with paregoric. I knew it. You'll he a junkie all the rest of your life' and looking at me with his little cat smile. Junk is a cause with him. I checked into the hospital junk sick and spent four days there. They would only give me three shots of morphine and I couldn't sleep from pain and heat and deprivation besides which there was a case in the same room with me and his friends came and stayed all day and half the night - one of them did in fact stay until midnight. Recall walking by some American women in the corridor who looked like officers' wives. One of them was saying, 'I don't know why but I just can't eat sweets: 'You got diabetes lady,' I said. They all whirled around and gave me an outraged stare.

IV. I was then on a scooter in Thailand

Working or perception. I went into a cantina and drank aguardiente and played the mountain music on the juke box. There is something archaic in this music strangely familiar, very old and very sad. Decidedly not Spanish in origin, nor is it oriental. Shepherd music played on a bamboo instrument like a panpipe, pre-classic, Etruscan perhaps. I have heard similar music in the mountains of Albania where pre-Greek, Ilyrian racial strains linger. A phylogenetic nostalgia conveyed by this music - Atlantean? I saw working behind the bar what looked at first like an attractive boy of 14 or so (the place was dimly lit owing to a partial power failure). An Indian was sitting at the next table

fumbling in his pockets. his fingers numb with alcohol. It took him several minutes to pull out some crumbled bills - what my grandmother. a violent prohibitionist, used to describe as 'dirty money' - he caught my eye and smiled a twisted broken smile. 'What else can I do?'

V. All the Worlds – Ilaan Meets Belano in a Hotel Lobby

In fact in the part about the Buddhists it is a minimal role, that Sirohi works as maximal in their conversations on Buddhism – that in another world Fidel Castro is busy following Chrisitian sermons and the Buddhists will be a secret – follow the I Ching – follow it.

II. Modal Perspective therefore – the modal perspective then applied.

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VI. Re-reading the Puzzle or Game of the Monumental Novels

In fact a magisterial construction of Hugo, corresponding to Communist novels and corresponding to Latin American Beat novels and the Beat Novel with a Munich and Israel compared Kabbalah in it as a film – which then is all complexly developed with a Buddhist theme intertwining it and developing it – which then is parts and worlds of detective fictions which then is the Kabbalah of reflecting a person in the novel. I meant then that do not print it out and paste it and read – just reflect and write on it.

It reveals this process is then just the Kabbalah – that mish mash of history, experiences and profundities and simplicities.

Anyway to make long story short, went back to formal group
session in huts last night - this time the brew was prepared
fresh and presented with full ceremony - he crooning (and
blowing cigarette or pipe smoke) tenderly over the cupmouth
for several min utes before - (enamel cup, I remember your
plastic cup) - then I l ight cigarette, blow a puff of smoke
over cup, and drain. Saw a - Aerolith - before
going i n , and full moon , and he served me up first - then lay
down expecting God knows what other pleasant vision and
then I began to get high -
broke loose around me, I think the strongest and worst
I've ever had it nearly - (I still reserve the Harlem experiences,
being Natural , in abeyance. The was Perfection
but d idn't get me so deep in nor so horribly i n) - First I
began to realize my worry about the mosquitoes or vomiting
was silly as there was the great stake of life and

I make before settling into real death
- got nauseous, rushed out and began vomiting, all covered
with snakes, like a Snake Seraph , colored serpents in aureole
all around my body, I felt like a snake vomiting
- my death to come
- everyone's death to come - all unready - I unready -
all around me in the trees the noise of these spectral animals

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VII. Magical Realism

In fact then I was in the spiral of history which develops a road in Mallorca, which then leads to Buenos Aires by a bus and ship to Algiers which takes a flight to Argentina and meets like that in Buddhism which then is a long road to Mexico where I met Belano and talked to Ilaan as well on the process of in fact gibberish he is writing which he talks about this as history. I was then in fact walking in Buenos Aires.

VIII. Actually Now

The old professor in Mexico then was smoking in his room, with a perceived wall with a roof which has cigarettes there and downstairs and everywhere ash trays, which then is a hotel smell which develops into music like Hogwarts which then is how it is so much like Wizadry this world which then produces a music in the sense of violins and perception which is actually not possible – it is just following the film in scenes after scenes which then is acted to – that is all.

IX. Organising the Life in Thailand at Skating Rinks and then in Small Housing Abandoned spots and even in Beach living and finally in Small car living and such living as in Mallorca where I am sleeping in buses and waking up in Southern Granada

In fact I am just listening to music, watching films, and curating the development of life. I am in metaphysics which then is complex processes of following bus travels and living in the central area of a bus watching the film in the box of the bus conductor and at the back of the seat in the front of the bus and watching a film which is different from the actual film; Love watching four to five films over the long journey.

X. I am then in Soviet Union one day in Delhi Winter

In fact I am transported to Soviet Union, and am even watching, Ilaan argues the whole sense of history pass by one day – I simply act out its history and will be developing this theme of sex as well in it. I am busy in fact following some aleatory Argentine history in the 1920s, in a bird’s section of a spot in a non-relevant central plaza which is then a set of ballet birds which I smoke and watch. I see it in the morning, love waking up to watch the birds. A Mallorcanism.

Part II.

I. Walking in a Barcelona Square – Travelling in Images of the Place in Delhi Winter and then walking to the Jamia, Mecca with Dalai Lama and Buddhists – what happens to us here

In fact there is a small Barcelona history in the process of Buddhism, we are just sitting and eating some breakfast of in fact beef and chilli dry with tingmo and all the women are with Jewish people in the lane and near by. Here we develop the Mallorcan history of Barcelona – the Quantum Physics of in fact Birds and even the room which is with a window and the room is figurative – like what I called philosophy. Encounter, as they argue – and numbers in Spinoizan senses.

II. In fact then in the Surrealist section of Thailand again reading in a house

In fact then travelling by metroes was what caught my attention – we were just going to DU and then I took a flight and reached Thailand. I was just rummaging through my bag with the 10 novels all collected in one novel – this one. It says to me that Sirohi is busy working on the Jewish Kabbalah and Bible in real life – it reads in one game like the process of Esther and Sirohi playing sexual conversations and laughing and smiling which then is in the Greek period predicted as their in fact doing the same – what we call laughing and staring which then develops a smaller checker game which is how to produce a walking and talking sexual mood which they then have sex to which then is life lessons after that on the process of complex codes in it of in fact simple daily life Talmud and even processes of revolution which passes by as history in the novels he writes and is lived in Biblical ways in monastic cinema and the future is such images still – one development is in Iran where he is called a Prophet in a car which though is cut to Hippias not liking the trip idea which cuts to the whole development of history as Biblical metaphors of a man who is then having sex again but this time in a university giving lectures on the subject of Bible and Swing which then shifts to Thai evenings of rain in a certain place near the university called Aim café which is parties with Buddhists and all people gathered across the university reading the Islamic copy of this work or some such works.

III. In fact Surrealism now Tuning into the Work in Pure Radio available

In fact then the surrealism comes in – a number of developments of plots which then arc into traditions in Buddhism – that another incident is of walking in a small room in Egypt and talking to the television which is reflected in Cubism, and then in a small Moroccan apartment in Algiers watching the process on the wall of Cubism. Such things then become the style of Nirvana – where in another place in Delhi he is developing the figurative philology in his Greek room of the paintings as in fact the process of complex images and life as reflected from the Egyptian process onwards.

IV. Other Such Stuff

In fact in London university the process of Libeskind university develops a process that he is in in a house in Delhi somewhere which is the process of angles and architecture which then is complex living arguments with women which is to reflect the poem which has many angles in the house – the images are lived in Egypt as the film process he discerns by following it. He then lives in a rundown argument – all of this is Tadana on Ilaan.

Part III.

I. In a Small Room in the Mansion of Skating Rink

This process then becomes a cinematic journey depicting it in detail – the novels in the house of Sirohi. Skating Rink is now a film, and Ilaan is busy developing it on Television as well and paintings as well – which he realizes is how to perceive in Buddhism – a type of artistic engagement the whole film is short in part and whole.

II. At the American Diner in Coffee and Cigarettes now in Thailand – a small coffee shop which is then a Diner in Bangkok North

In the diner smoking and talking which then is Panasonic images which develop in the house in Delhi of Ilaan which then is this film with images of cars with tree formats and plants and gardening and even Tunes. This then is the sublime art of radio format now.

I was thinking of a young man in politics, shy, friendly, quiet and philosophical – he becomes Trotsky – that is because he has a style – women judge that a lot.

I. The Prophetic Resonance

In fact is there a mysticism around speaking, talking, and walking, reading, reflecting – even political types of people – is there something Soviet about that?

II. It is rare

The Trotsky metaphor then – a book called Prophet Armed, Unarmed and Outcaste.

III. Some people resemble this.

Metaphors are normally of a political objective person like Tsipiras today, or even like Fidel Castro or such figures – Soviet figures are not around then?

III. American Housing Literary Events in Delhi again

In fact then there are literary debates with Annia and Mirana which then is about the virtual and then this develops styles of walking and talking and reflecting and jazz with a black woman named Halleni joining them and a lot of such lyricism which then is also a number of surrealisms from images of Berkeley teachers – a process which is like Kierkegaard he is following in his room which has now another process of being into Kierkegaard and Nagarjuna which then is his Satya Buddhism and drug life which is a reflection “hey” she argues when he meets her.

IV. Walking and talking in Walkie Talkies in France, Paris

Then again one is walking and talking in Paris, and True is living it up in the Faubaurg St. Denis where he is busy in Fundacion living again with Ilaan travelling as it argues and in Delhi still – all of this was Cultural Revolution cinema being developed.

Part V. Process of Elaboration – How does this Depict History – A Communist Variation

I. In theatre then

All of this develops the theatre process – that is metaphysical ballet they want Ilaan to do.

II. Theatre developments

Ilaan is meeting women on a beach – stranded like a poet – all of this brackets as poems of course. The Ilanichi and Marianateg is then a bunch of poets who do pot and cure their crisis which is then a man Tadana who is practicing metaphysics in his room.

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All of this is then theatre – even the arcs of Trotsky in his images of him, avant-gardes all of that means the long ten novels is full of Jewish experiences – and such images being lived to acted to, even in cars and buses and all of life is cinematic – it is just the process of living in creative life – all of this I have seen. Homer is discussed with Vigil – Spanish poetry nights with acting and metaphysics – all of this was Cultural Revolution so far and the future is similar not too different – all of this then is one day at the bird's with Trotsky and developments of an office culture which has us in the department being interested in Soviet metaphysics – all of this then is dances in discotheques – where the drama is love and such dancing – Greek then metaphysics – that's how life is a number of dance teaching classes and ballet.

VII. Overdetermined stage directed mess

I am then the poet of a room,

I have that pure idea,

I am the process of jazz

Which then is a set of performances,

We are alight,

We are listening to each other,

And bending down in Howling knees,

And spreading theatre,

I am then a process of lightness and breathlessness,

In infinity,

And we are Buddhist,

As dancers,

In Havana,

Where I am.

Perhaps not, then,

What is then the message of the process,

Of walking in heaven,

Perhaps I am in Paradise,

Where we collapse in the bed,

And see ourselves in different frames,

Talking it out.

III. Brumiare and Staff Music – Judging its moments

In fact I judge the moments – in-itself – long process, for-itself within it second half of reading music, philosophy and Hegel and phenomenology of Spirit as in fact the heights of philosopher's health condition which then becomes a set of congealed in-itselfs which produces finally the for-itself – I decided to plot the points this way.

I mean it is veritable fact that a Brumiare is with a cause and effect on philosophers which then is resolved with the Brumiare subsiding – Engels is talking like a gangster ‘I think that’s it.’

I want a lot of script, radio, formats of television, and a background with some projection even Eisenstein would do, with some recent cinema perhaps from Munich.

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III. Derive this in Games – Go in different colours

One cross section then is situations with women and talking at the house of Keventers where we are joking alone – and crying about laughter – which then is the whole meaning of history – what does it mean to live, to live then in metaphysical laughter which happens every now and then. Women cry to Lorcanise his Cassata – it is personal that meaning of history – and I meant that by in fact now splicing this to the novels.